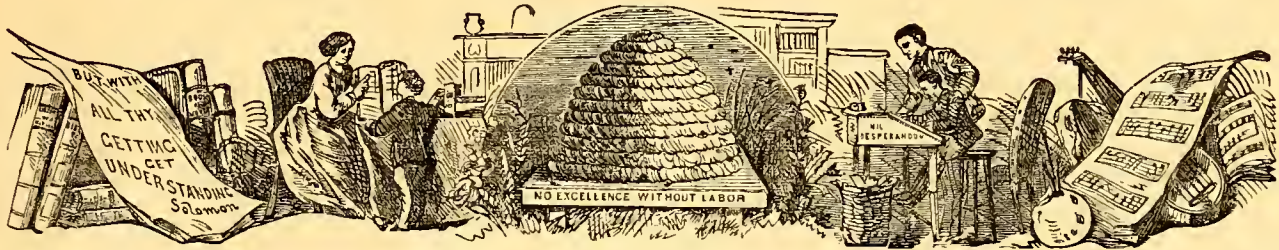


# THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. 9.

SALT LAKE CITY, SATURDAY, MAY 23, 1874.

NO. 11.

## "LIKE FATHER, LIKE SON."

No wonder the good lady holds up her hands and opens her eyes when she looks from the door on such a picture as father and son here present. Still, she need not be surprised. What else could she expect? Children learn by striving to imitate. They copy their parents before they can walk or talk, for if they did not see bigger folks walking and talking, they would possibly never make the attempt, or at any rate, not until they were much older than children generally are when they lisp their first words or tremblingly take their first unsteady steps.

Again, is not father everything to the boy: king, law-giver, guide and all else? What does the child know outside of the family circle? What influence has all the rest of the world in opposition to that of his parents? In his eyes, whatever father does is right; it must be right, in his childish judgment, because father does it, and that is the beginning and end of the argument. "If father smokes, why not I?" argues the boy; "what is right in a man cannot be wrong in a boy." "If mother drinks tea," thinks the girl, "why should not I? What is right in a woman can not be very wrong in a girl." So the boy smokes tobacco and the girl drinks tea, even if mother and father tell them it is wrong; the power of their parents' example, in this case, is stronger than the influence of their words. Such is the strength of an unwise example,

We do not wish it understood that we endorse or commend any such course on the part of the children. On the contrary, we consider that every child should have principle and stamina sufficient to abstain from any practice which their parents and teachers, and above all, the revelations of God tell them is wrong. Nor do we wish the children to take license from what we have said to pattern after their parents in smoking or any

other bad habit. That many children do thus imitate their parents, is an evidence that parents should be more careful about setting their children a proper example, not that children are justified in following the examples of their parents when they know them to be wrong. Though many men who profess to be Latter-day Saints so far forsake their manhood and forget what is due from them as parents, as to smoke tobacco, drink liquor, and even swear, it would be difficult to find one so depraved as to advise his son to follow his bad example. The fathers who are the worst addicted to such habits would prefer to see their children grow up free from them. Most of the children of this Territory



have been taught that it is not right to smoke; that it is not manly, but degrading; that, in fact, it is a filthy, disgusting habit. The truly noble among the boys abstain from it; and if at the same time they have the bad example of smoking set before them at home their abstinence is the more praiseworthy.



## Missionary Sketches.

### A VOYAGE TO THE SOUTH PACIFIC ISLANDS.

BY AMASA POTTER.

(Continued.)

FOR five days afterwards we had good weather and a fine breeze from the north-west. All the sails were up, the studding sails were out and the time passed pleasantly away. The captain came into the cabin one morning and stated that three large sharks were following the ship, and that he would like some of us to try to catch one. I told him that I would try it; so he prepared an inch and a quarter rope, and fastened to it a large hook which he kept for the purpose. He then baited the hook with a fresh chicken, and threw it over at the stern of the ship. All that day the sharks followed, but would not bite at the bait; but the next morning when I let the rope out again the hook sank and a large shark caught it. The hook fastened in his jaw, and I called to the mate that I had got him. I held to the crank of the reel until others came to my assistance, and then they put the rope around. The captain and some of the sailors put in the bars and commenced a song. Four of them wound the shark up, and when the fish found that he was fast he made the water foam with its tail; but in a short time he was alongside the ship with two harpoons fastened in him. By the use of the block and tackle the fish was soon raised over the bulwarks to the deck. He soon cleared the deck of all of us by flouncing and snapping his ponderous jaws, but one of the sailors silenced him by chopping his tail with an ax. This fish measured fifteen and a half feet in length and weighed eight hundred pounds. The captain gave me five dollars for my services in capturing the shark.

We were now within three degrees of the equator. The sea was calm, and there was not a breath of wind. All that could be seen was a kind of substance or fish that floated on the water, called the Portuguese man-of-war, which sparkled in the sunlight like so many stars. The captain called us all together on deck, and said: "To-morrow we shall cross the line of the centre of the earth, and there we shall meet old Neptune; and he will require a tribute to be paid from all that have not crossed the line before."

The next day in the afternoon the captain announced that we were within three miles of the line. The captain then called all on board to come aft, and all went. Then it was announced that old Neptune had come to the side of the ship, when a rope was let down and the mate called out "hoist away," and up came a curious looking man all covered with quills and feathers. He had a champagne basket on his arm and stated that he was king of the seas. For many generations he had been there and all the tribute he asked of us was one good bottle of brandy from each one. So the brandy was procured and placed in the basket, and then Neptune bade us all farewell. The mate called out "lower away," and down went Neptune over the side of the ship. This was the last we saw of him, and we passed on in peace.

Ten days passed and we sighted land on the east of us. This was an island in the South Pacific seas and one of the group of the Society Islands, and is situated in latitude 8° south, and longitude 60° west from Greenwich. As we passed the island, by the use of the telescope, we could see the cocoa-nut and

bread fruit and many other tropical fruit trees waving in the breeze, and loaded with fruit. These trees are evergreens, never shedding their foliage, only when the new leaves put forth and crowd the old ones off. On these trees can be seen ripe fruit, and fruit in all stages of maturity down to blossoms.

After passing these islands, a few days sail brought us to Otehita, the largest of this group, claimed by the French government. We landed at a small bay putting in on the west side of the island. The natives are of the Kanaka race of people, and are dark but not black. The most of them have wavy hair and rather thick lips. They seemed kind and benevolent in their manner, and came around us by the hundred to trade their fruits and chickens and pigs, all of which came acceptable to us, as we had been at sea thirty-five days living on salt provisions. The natives wanted in exchange all kinds of clothing, and jewelry of any kind. The next day the king of the island came down to the ship with a few of his guards and made our captain a visit. The captain gave the chief a present of a suit of clothes. When the chief left to go home he invited all of us to come to his palace the next day and dine with him, and this was agreed to. He ascertained the number that would come, and said that he would send his carriages after us. So accordingly the next day at 9 o'clock here came nine carriages, as he called them. A carriage consisted of a large bamboo basket, swung between two poles, and carried by four natives, one at each corner. All things ready, we got into the baskets and all started off on a good round trot. One hour's travel brought us in front of the king's palace. The baskets were lowered to the ground and all got out. We were first conducted into the great parlor of the mansion. This building covered nearly an acre of land, and was built in an oblong shape, with a mast in the center and a flag flying from the top. The centre room was about 60 x 40 feet, and all of the furniture of the room was of native make.

There were many rooms in this building, all richly furnished with pearls and curiosities of the island, and inhabited by the king's family. He has many wives and children. Dinner came on at one o'clock; the table was furnished sumptuously and the food was served up in good order. All of the dishes and knives and forks were made of bone and shells. We were all seated at the table and began doing justice to the rich food set before us. One dish on the table seemed to suit us better than any others, and that was a kind of pot pie, served up in a large turtle shell. A dispute arose among us as to what kind of meat it was made of. Some said chicken, some pig, some turtle, but the captain said it was duck; and to prove his assertion he held upon a fork what he supposed was a duck's leg, and said to the king, who stood by waiting on his guests, "quack, quack," as if to make the king understand that it was a duck's leg that he had on his fork. The king shook his head and said "no, no; bow-wow," imitating the barking of a dog, showing that we were eating dog meat. From that time our splendid dinner lost its relish for the most of us. From this we learned that when the chief wanted to give a feast to his friends he obtained a number of fatted dogs and killed them for the occasion; as they consider such a dish superior to that of chicken or pig. We went back to the ship in the same way that we came. The cook asked me how I liked the dinner. I replied that I could eat dog, but I did not hanker after it.

(To be Continued.)

As the sword of the best tempered metal is most flexible, so the truly generous are most pliant and courteous in their behavior to their inferiors.



# HELP YOURSELF.

A MERCHANT in the city of B—died suddenly some years ago, leaving an only son, a youth of nineteen. The father had been very wealthy, and had lavished on his boy every indulgence money could procure. The son's life had been passed chiefly in the school and college, where he had learned little either of labor or economy; and not until the news of his father's death reached him, did the young man learn that not a dollar remained of the fortune he had expected to inherit. Leaving college, the student returned home, to learn for the first time the value of money by earning it himself. Without wasting time in useless regrets, he applied to the various business associates of his father for employment; but received from them all very decided though kind refusals, on the ground that he knew nothing of the business. Nothing daunted by these repeated failures, the youth applied to the proprietor of an extensive brick-making establishment, a benevolent looking old gentleman, and asked for employment.

"Employment! what sort?" inquired the old gentleman, looking with unfeigned surprise at the slight boyish figure and small white hands of the youth who stood before him.

"Of any sort," was the unhesitating reply. "I can do anything that othersean."

"But," said Mr. C—, "I have no use for employees but for hard manual labor, which you are wholly unfit for. Digging clay is the only work we have at this season of the year."

"Give me leave to dig clay with the rest—why cannot I do what others do? Anything is better than begging or starving."

Seeing the persistency of the boy, Mr. C— somewhat hesitatingly engaged him, and sent him off to dig clay with the other workmen.

Fervently thanking his employer, the youth hastened to the yard and set at once about his work. At sunset he had earned just seventy-five cents; the next day his earnings were slightly increased, and so a week wore on. the young man usually the first one on the ground in the morning—though he had to walk four miles to the brickyard.

Mr. C—now became interested in behalf of one who had proved himself so worthy of the aid of others, by his untiring efforts to help himself. A clerkship with a good salary was obtained, and this was but the stepping-stone to higher and more responsible posts; in all of which he showed the same energy, perseverance and true-heartedness. To-day he is the honored president of a prosperous bank, and the ever-ready and efficient helper of those who are needy and unfortunate. This is the result of that brave boy's determination to work

rather than beg—to labor for an honest living, rather than talk of his misfortunes, or enlist the sympathy of others.—*Selected.*

THE WAY TO AVOID CALUMNY.—"If any one speaks ill of thee," said Epictetus, "consider whether he hath truth on his side; and if so, reform thyself, that his censures may not affect thee." When Anaximander was told that the very boys laughed at his singing, "Ay," said he, "then I must learn to sing better." Plato being told that he had many enemies who spoke ill of him, said; "It is no matter; I will live so that none shall believe them." Hearing, at another time, that an intimate friend of his had spoken detractively of him, he said: "I am sure he would not do it if he had not some reason for it." This is the surest, as well as noblest way of drawing the sting out of a reproach, and the true method of preparing a man for that great and only relief against the pains of calumny—a good conscience.

HOW TO SECURE PERFECTION.—A friend called on Michael Angelo, who was finishing a statue. Some time afterward he called again; the sculptor was still at his work. His friend, looking at the figure, exclaimed, "You have been idle since I saw you last."

"Oh, no!" replied the sculptor: "I have retouched this part and polished that; I have softened this feature and brought out this muscle; I have given more expression to this lip, and more energy to this limb."

"Well, well," said his friend; but all these are trifles."

"It may be so," replied Angelo; "recollect that trifles make perfection, and that perfection is no trifle."

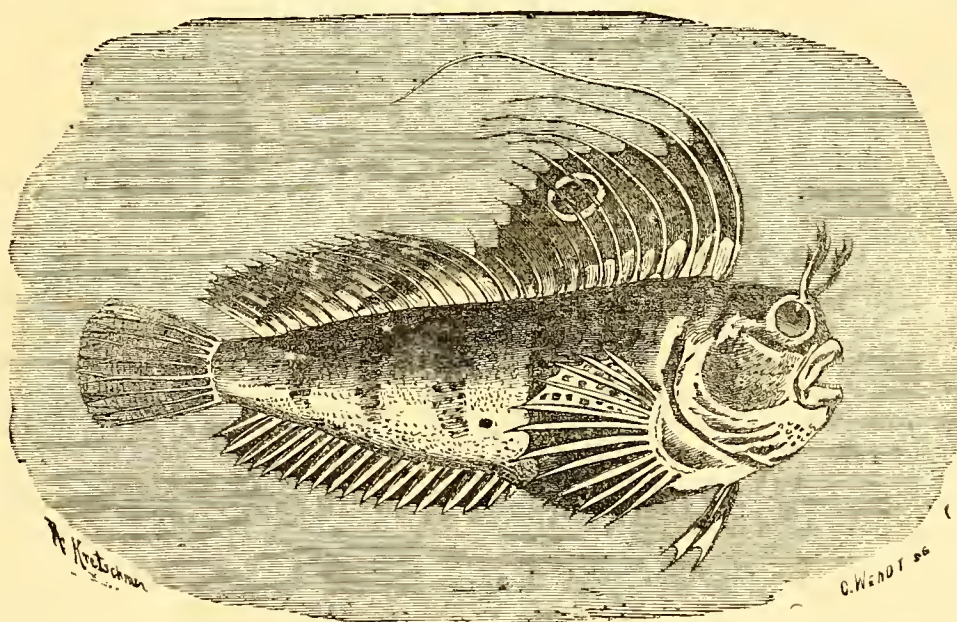
## THE BUTTERFLY FISH.

THE curious fish represented in our engraving belongs to the Blenny family, or Blennoids, a large group, all of which belong to the sea.

The blennies are social fishes, living in small companies, and usually keeping near the shore. Some of them can live for a considerable time out of water, especially if kept in moist seaweed. One curious kind, produces living young that are able to swim about and seek their food as soon as they are born—a thing of very rare occurrence in the class of fishes.

The kind represented in our engraving is often called the butterfly fish, on account of its gay appearance, which is caused in part by the eye-like spot on the largest fin.

He who blackens others does not whiten himself.





## A Boy's Voyage Around the World.

BY G. M. O.

### THE SANDWICH ISLANDS.

THE ship *Kate Hayes* was a fine new clipper, registered eighteen hundred tons. Having no cargo to ship from San Francisco, we had nothing but "ballast" on board; consequently the vessel was very "crank," and required careful handling on the part of the officers, and a great deal of setting and taking in sail for the crew; besides we were short manned, having only fourteen men in the fore-castle. We had barely passed through the "Golden Gate" when we discovered that our voyage was not going to prove very pleasant. The first night out our captain had an attack of "delirium tremens," caused by excessive drinking while on shore. While in port he had neglected to lay in provisions for the voyage, consequently we lived on bread infested with weevils and pork which was so old and had been salted so long that it was absolutely rotten. We stood this kind of fare as long as bearable, and then resolved to speak to the captain about it. Finding the old man somewhat sober, we marched to the quarter deck with our "kids" containing the unwholesome food, and entered our complaints. After a long "palaver" the matter was compromised by the captain promising to run into Honolulu and recruit the ship in the provision line. This was the only promise, I believe, our captain ever kept, and, in reality, I think it was more to fill his empty whisky jugs than to accommodate the crew.

Fourteen days after leaving California, we sighted the Sandwich Islands. In the evening, while rounding Diamond Point, to enter the harbor of Honolulu, a squall struck the vessel, carrying away our main-top-gallant mast, the top-gallant yard split the main-top sail from "clew to carring," the ship was run off before the wind and all hands worked like beavers during the night clearing away the wreck, stepping a new mast, setting up rigging and "bending" new sails. The next day we ran into the harbor. We let go the starboard anchor, but when some twenty fathoms of chain had run out, a link jammed in the "horse pipe." The larboard anchor was then let go, and reached bottom all right; but when the ship swung around, the starboard cable twisted itself three or four times around the other chain. Here we had another hard day's work, unshackling, untwisting and re-shackling the cables. There was quite a heavy sea at the time, and the task was anything but an easy one. Of course the men were not very choice in their language during the day, when speaking of the beautiful island that received us so inhospitably and roughly.

The Sandwich Islands, so named in honor of the Earl of Sandwich, by Captain Cook, consists of a group of twelve islands in the Pacific Ocean, some two thousand miles to the south and west of California. Eight only, of the twelve islands, are inhabited. Properly they should be called by their original or native name, the "Hawaiian Islands." They are all of volcanic origin, and mountainous. The highest peak on Hawaii, or Owhyhee, as it is spelled in "Cook's Voyages," is fifteen thousand feet above the sea. The shores of Oahu, or Woahu, the island on which the capital city, Honolulu, is situated, are mostly surrounded with coral reef, which in some places is nearly a mile in breadth. Vegetation, during the rainy season, extends from the sea shore to the tops of the highest

mountains, covering the islands in a robe of beautiful and varied green. The exceeding beauty of the valleys has called forth raptures of praise from travelers, many pronouncing the scenery unsurpassed by any in the world. Two ranges of mountains cross the island in almost a parallel manner. A large valley opens on the coast near the center of the north-east range. This valley is supposed to have been, ages ago, a large bay or lagoon, protected by a coral reef leeward, through which the streams from the valley have cut a channel. This valley is called Nunanu. The ancient reef, elevated some twenty feet above the sea, has formed the site for the city of Honolulu. Nunanu has a gentle ascent of six or seven miles, terminating in a steep, abrupt precipice of twelve hundred feet in height, above which two peaks tower upwards three thousand feet. These two mountains have evidently been rent asunder during some convulsion of nature. Through this rent or gorge, and down the precipice called the "Pali," the government has constructed a road.

The Pali has been made historic ground from the occurrence of the great battle fought by King Kamehameha, the first in his conquest of the islands. Over this precipice he drove his enemies by the hundreds. It is said their bones are yet to be seen in large quantities bleaching in the sun and rain. Collecting relies on this battle field constitutes one of the objects of the curious traveler. Foreigners who have made the island their home have beautified this naturally beautiful valley by planting gardens and introducing flowers and shrubbery from all parts of the world that can be acclimated. Cocoa nut palms, tamarinds, bread-fruit, mango, date and India rubber trees are most common. Oranges, limes, plantains and bananas also grow there; in fact, the productions of these islands are very prolific, and similar to those of most tropical climes. Grapes are raised in great abundance, and of a superior flavor; it is said the wine made from them excels all other wines for medicinal purposes. Melons of all descriptions are raised in great abundance. Of late years sugar cane and cotton have been very successfully cultivated, and in time promise to become staple productions. Among the beautiful gardens the traveler is charmed, during the season of bloom, with the great variety of flowers, native and imported, all growing spontaneously in that genial atmosphere.

The climate of the Sandwich Islands is said to be the most charming in the world; the variation in the temperature being so trifling, the thermometer never sinking below 61° on the coldest winter's day, and rarely rising above 80° during the summer months. One may live on the islands in almost the same temperature throughout the year, by descending to the sea coast during the winter, or by ascending to the cooler mountain tops during the hot weather. Honolulu is the principal city, and is the centre of all the commerce of the group. Being the seat of government, it is also the residence of the king. For many years it has been the rendezvous of the great American whaling fleet of the Pacific Ocean. As many as three hundred whale ships have made it a place for refitting and recruiting during the year. The annual visit of the whalers is looked for with great interest, as much of the business prosperity of the islands depends on the whalemens. They generally arrive during September and October, and remain in port from five to six weeks, during which time money is plentiful and trade of all kinds brisk. Soon after the first of January they go cruising to the south after sperm whales, and return to Honolulu about April for fresh supplies for the northern cruise, which lasts until fall. The town is beautifully situated on the level coral reef skirting the sea. Back of it



extends the pleasant valley. above which loom the two peaks, Konahuanui and Waiolani (waters of heaven). On the main or principal street are situated most of the public stores. Shade trees, tastefully arranged, form cool and pleasant retreats for the pedestrian during the hot weather. The population, at the time of my visit was estimated at seven thousand.

On the shore of a bay called Kealakekua, situated on the western side of Hawaii, Captain Cook, the enterprising navigator, lost his life, Feb. 14, 1779, in an affray with the natives. This unfortunate occurrence happened more through the inadvertence and neglect of some of his own people than by his own rashness. His death was universally regretted by those to whom his merits and public services were known. "Perhaps no science ever received greater additions from the labors of a single man, than geography has done from those of Captain Cook," writes his biographer; and when we sum up the results of his two voyages of discovery and research, the extent and importance of his discoveries, his contributions to natural science, his kind and successful method pursued with his crews, preserving the health of his men—a task so difficult during a long voyage—and forming a new era in navigation, fame has justly transmitted his name to future ages as a friend and benefactor of man.

The natives of these islands are of an olive brown color, varying in tint according to their exposure to the sun; so that the complexions of the chiefs are much lighter than the common folks. The hair is jet black, not in the least woolly, but generally quite straight, though sometimes wavy. The face is well formed and handsome, the only fault being a broadness across the nostrils. The men are tall, active and powerful. Some writers have almost gone into ecstasies over the finely chiseled chin, nose and forehead of the singularly Grecian like faces of the women, their beautifully moulded forms, and their native ease and grace of action. They are pronounced worthy to be copied only by a Praxiteles. Although fond of ornaments, they differ from most of the South Sea Islanders in refusing to perforate their ears, and but slightly practising "tattooing." They are very fond of pets, usually selecting a favorite dog or pig as an object for their affection. Their love of aquatic sports, and the semi-amphibious nature of the people are too well known to need comment. It never enters the mind of a Sandwich Islander that any human being is unable to swim. It is said a child can swim as soon as it can walk, if not sooner. They are equally expert in the management of their canoes.

Our captain went on shore, and before night we were well and plentifully supplied with provisions in the shape of oranges, bananas, plantains, and bread-fruit. We also received a half dozen live pigs, three or four barrels of salt beef and several sacks of flour. With another addition to our stores in the shape of fruit and vegetables, we hove up anchor on the fourth day after our arrival, and proceeded on our voyage, heading to the north and west. It fell calm during the afternoon and night, but a breeze sprang up in the morning, and we passed the islands Kauhai and Niuhau, the most northern and western of the group, and, with a fair wind on our quarter, bore away to the west on our voyage.

September 1st we crossed the 180th degree of east longitude from Greenwich, and, as usual, struck off one day from the calendar of our lives. We were now half way around the world. The chronometer at London indicated eight p. m., ours eight a. m.; we had lost half a day. It is easily understood that in sailing over the other half of the globe, another half day would be lost, so science has decided that when

crossing this parallel we drop one whole day of our lives, in order to keep time correctly with the rest of the world.

## Correspondence.

GRANTSVILLE, May 12, 1874.

*Editor Juvenile Instructor.*

DEAR BROTHER:—On the first day of May, the members of the Sunday School all joined in a May-day festival and picnic, which was a decidedly pleasant affair. The coronation of Miss Gilda Todd as May-queen by the lady attendants, Mrs. Eliason and Miss Rachel Hale, also the address delivered by the May-queen, were well executed, and worthy of notice. The proceedings of the day were spiced with speeches from different members of the school, and music from the city band and juvenile choir. At two p.m. dancing was commenced in Anderson's hall, which lasted till six o'clock, all enjoying themselves very much.

We have a good Sunday School in Grantsville, a great number of bright-eyed boys and girls to attend it, a competent superintendent (Bro. Wm. Lee), and teachers to instruct them, a well-furnished meeting-house to assemble in on a Sunday morning, which give a very pleasing appearance to the school. It is a source of joy to see the children attentive to their Sunday School, striving with their minds and strength to learn the ways of truth and walk therein.

Let us educate. It is an all-important matter, and our interest in education should ever increase. Every effort made to educate the young, should be encouraged. Sunday schools, day schools and institutions of learning should be supported and made a source of attraction for the young.

Very Respectfully,  
WELL-WISHER.

## A SONG.

BY HENRY MAIBEN.—TUNE, "GEE UP DOBBIN."

*Written for and sung by a Little Girl at a Sunday School Anniversary.*

I'm not very big and I'm not very old,  
But I know it is right to do what I am told.  
Papa wants me to sing, and, although I feel shy,  
As I know 'tis his wish, why, of course, I shall try.

CHORUS:— Fal de ral, laral, Fal de ral, laral,  
Fal de ral, laral, lal laral, li day.

It would not be quite right if I say 'No, I can't!'  
And 'twould be very naughty to say, "No, I shan't!"  
So I'll sing, or at least, do the best that I can,  
Just to please dear papa, because that's the best plan.

Little children like me, should attend Sunday School;  
Then, if we will be good and obey ev'ry rule,  
We shall learn to do right and to shun what is wrong.  
I think this is the end of my nice little song.

It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learn. It is not what they profess, but what they practise, that makes them righteous.

HAPPINESS consists not in possessing much, but in being content with what we possess. He who wants little always has enough.

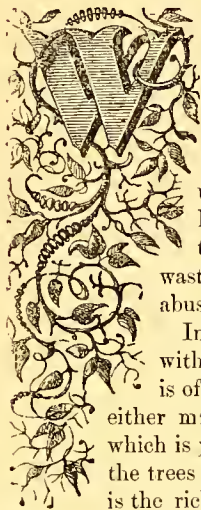


## The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SATURDAY, MAY 23, 1874.

### EDITORIAL THOUGHTS.



**WASTEFULNESS** is one of the great sins of the age, and above all, of the land we live in. God has so abundantly blessed this continent with the precious things of the earth, that its inhabitants do not rightly value His rich gifts to them, but use them with careless hands, thoughtless heads and ungrateful hearts. This is sinful; the Lord did not make anything to be wasted, and He is angry with those who thus abuse His gifts.

In the works of God nothing is wasted or without its use. What is not good for man is often good for beasts, and what is no use to either man or beast supports vegetable life. That which is poison to the animal creation is the food of the trees and the shrubs, and the refuse of our food is the richest element for those plants which, when grown to ripeness, become our most choice and health-giving viands—the grain and fruits we so much delight in.

But because God is so economical in the works of nature, and makes everything count for good for the whole, it is no reason that we should be wasteful and careless with those things that are of use to us. Neither can we urge as an excuse that we have plenty and to spare, when so many thousands have not enough.

Boys and girls are very apt to be wasteful. This arises partly from ignorance, partly from carelessness, and partly from want of thought. A boy has more than he can eat, and he throws the rest away; he has good clothes, and he tears and destroys them, for want of care. He has tools, and he leaves them to be burned up in the sun or to rot in the wet. He has good books, and throws them about, he greases and ‘dog’s-ears’ them until they are destroyed. So with some little girls; they leave off their clothes before they are half worn out, and either put them away where the moths eat them or lay them about where they are kicked and knocked around until they are scarcely fit for carpet rags.

There is another kind of wastefulness which is also to be avoided. It is the buying of goods we do not need, or which are not suitable to our employment or style of life. A little Miss sees a pair of imported fine kid shoes, and she must have them, they look “so pretty.” But she forgets that our rough mountain roads and unpaved streets will wear out such a pair of shoes in a week. Her brother also wants a pair of fine boots, and with these he goes into the canyon to haul lumber, or into his father’s fields to plow. Who ever saw the farmers and artisans of any other country save our own do their work in fine boots? Is this not wastefulness? We might as well take a razor, and with it chop wood; or a light buggy to haul ore from the mines in our mountains.

Every wise parent will strive to teach his children true thrift and economy. True economy is using the right thing for the right purpose, and using just enough to accomplish the work, and no more. “He who is taught to live upon little, owes more

to his father’s wisdom, than he who has a great deal left him does to his father’s care.” The teachings of the wise father will be remembered through life, the riches of the careful father will probably be squandered more rapidly than they were acquired, if the riches be unaccompanied by wise teaching.

Boys and girls are often reminded that “wilful waste makes woeful want.” This is a truth. Wastefulness is the mother of poverty. If we would be rich in the things of this world, which are all the gifts of our Eternal Father, we must use that which is placed in our charge with care and wisdom. If we do not, his blessing will be withheld from us. But some of us do not know how to put our time, our talents and our property to the best possible use. We waste our time, hide our talents and let our possessions go to ruin. Therefore we must be taught. It is for this cause, among many others, that God has inspired His servants to proclaim to us the “United Order of Zion;” that neither our time, our talents nor our wealth may be wasted, be undirected, or be lost.

Can the young become partakers of the blessings of this Order? Most certainly. There is no better time to learn than in youth; no better time to acquire good habits and receive sound principles, no better time to obey the law of the Lord, no better time to become accustomed to doing His will.

SINCE the last issue of the INSTRUCTOR we have removed our Business and Publishing Office from the building lately occupied in the Tithing Office yard to the Corner of South Temple and First West Streets. Our new location possesses many advantages for us, being on one of the most public streets—that leading from the Railroad Depot to the central part of the city—nearer to our press-room and at home; and we trust the location will prove as convenient and satisfactory to our patrons. Remember, the corner building, one block west of the Old Tabernacle.

A NUMBER of our country patrons, when subscribing, this year, paid only \$1.00 each, to secure to them the First Half of Volume Nine, intending to renew their subscriptions and secure the full Volume, by forwarding another \$1.00 before the expiration of the first six months. We wish to remind such that Number Thirteen—the second number after this—concludes the First Half of the Volume, and those whose present subscriptions expire at that time will oblige us and insure to themselves a continuation of the paper by renewing them immediately.

We take this opportunity of expressing our gratitude for the aid rendered us by our many friends in the work of canvassing the present year. Through their efforts our lists have been materially enlarged, which, in these dull times, is a source of encouragement. We have now to request them, and as many others as will favor us by taking an interest in the matter, to devote some attention to the getting of expiring subscriptions renewed, as also to the procuring of more subscriptions to the Full Volume, immediately.

PRAISE.—Men who praise you to your face, are ever to be suspected. The Italians have a very expressive proverb on this subject:—“He who caresses you more than he was wont to do, has either deceived you, or is about to do it.” We have never known the sentiment in this proverb to fail.

To be proud of learning is the greatest ignorance.



## TIRED OUT.

THERE is not a reader of the JUVENILE INSTRUCTOR in any settlement of the Latter-day Saints that could find such a scene as that shown in our picture, were they to travel from St. George in our Dixie to St. Charles near Bear Lake. Such a sad picture can only be met with in the large cities of Europe and the States.

When far away from the home of the Saints, preaching the gospel in the vast cities of modern Babylon, we have often lain awake and listened to the feeble voices of little girls, even smaller than this one, who far into the night stood in the noisy streets, and with the help of a wheezy concertina or ill-tuned violin, strove to sing some well-known air and gain an occasional purchaser of their songs, or have thrown to them once in a while a half-penny by way of charity. Then the childish treble of their voices as it reached us mingled with the rattle of the wagons, the curses of the drunkard, and the general din and noisy clamor of the streets, reminded us keenly how far we were from home and how far the people were from heaven and a knowledge of His ways.

Weary, cold, hungry and half clothed, worn out with want and fatigue the child has crept into the corner of some church porch or neighboring gin palace and fallen asleep from utter exhaustion. Possibly she has no home to go to, or if she has it is such a one, that the open streets are better than its foetid misery. Perhaps in some dark noisome cellar, in the midst of some alley reeking with filth and garbage, she may have a place she calls home. Or again she may have wandered from town to town from valley to valley only gaining a shelter from the cold and storms when she could pay a few cents for a night's shelter and covering. What a life for any of God's children to lead, what temptation are they exposed to, how vile the companions with which they are forced to mingle. It is not so much the misery which hardens, as the sin which destroys, that makes such a life so terrible.

Though we see no such scenes as this in the midst of the Latter-day Saints, and the children reared here know nothing from actual contact of the things of which we have been speaking, yet we have heard of men and women too who

were not satisfied with the blessing of God enjoyed in these peaceful vales, and longed to be in the midst of Babylon. How strange that people should be so foolish or so forgetful of God's favors. Could any one wish to see sad pallid little faces like the one we have in our picture roaming through our streets singing and playing for a living? Would we not all prefer to see our children as they are, going to school or learning some trade, that when they have grown up they may be happy and useful; and above all being taught of the laws of God that their happiness and usefulness may never cease, not even through eternity?

CURIOUS NEEDLES.—The king of Prussia recently visited a



needle manufactory in his kingdom, in order to see what machinery, combined with the human hand, could produce. He was shown a number of superfine needles, thousands of which together did not weigh half an ounce, and marveled how such minute objects could be pierced with an eye. But he was to see in this respect that even something still finer and more perfect could be created. The borer—that is, the workman whose business it is to bore the holes in these needles—asked for a hair from the monarch's head. It was readily given, and with a smile he placed it at once under the boring machine, turned a hole in it with the greatest care, furnished it with a thread, and then handed the singular needle to the astonished king.

The second curious needle is in the possession of Queen Victoria. It was made at the celebrated needle manufactory at Beddich, and represents the column of Trajan in miniature. This well-known Roman column is adorned with numerous scenes in sculpture, which immortalize Trajan's heroic actions in war. On this diminutive needle scenes in the life of Queen Victoria are represented in relief, but so finely cut and so small that it requires a magnifying glass to see them. The Victoria needle can, moreover, be opened; it contains a number of needles of smaller size, which are equally adorned with scenes in relief.

NEVER lessen good actions, nor aggravate evil ones.



## Anecdotes of Painters.

### TITIAN VECELLIO.

*From Chambers' Miscellany.*

THE birthplace of Titian, or Tiziano, as his countrymen entitled the first of Venetian colorists, was Tai, a village on the Piave, in the Venetian States. His father's name was Vecellio, but little or nothing is known of his parents and his early life. Even the year in which he was born is disputed, some giving 1477, others 1480; but these matters are of lesser importance. Whether rich or poor, of noble or peasant lineage, Titian was one of the greatest of the Italian painters.

At ten years of age, the boy was taken from the country to live with an uncle at Venice. This worthy relative, struck with his nephew's talent in painting, procured instruction for him. His first master was Sebastiano Zuccati, of whose mediocrity the fact that he is only remembered by posterity as the early teacher of Titian, gives sufficient proof. Afterwards, the boy was placed under the care of Giovanni Bellini, a name of higher note, though still not very celebrated.

This Giovanni Bellini was one of three—a father and two sons—who were the founders of the Venetian school of art. Of these, the elder brother, Giovanni, was much the best artist. He was highly esteemed in his own country, and his fame even reached to Constantinople. The Ottoman emperor, Mohammed II., sent a request to him, inviting him thither; but the Venetian senate valued their painter too highly to part with him; they sent his elder brother, Gentile, to the Turkish sovereign. Mohammed courteously received his guest, showed him all honor, and employed him to paint several pictures. Among these was one, the subject of which was the "Beheading of St. John the Baptist." The emperor was one day looking at this, and pointed out to the artist some error which he fancied he perceived. To enforce his arguments, Mohammed had a black slave brought in and decapitated in his presence! This very despotic mode of proving a disputed question in art so terrified the painter, that he never knew peace until he contrived to escape from his polite host, and returned in safety to his own country and his brother Giovanni. After this digression about Titian's first instructors, we must return to the young pupil himself. He advanced gradually in his studies, surpassing his fellow-student Giorgione, though the latter was no insignificant rival, and even arousing the jealousy of Bellini himself. When only eighteen, Titian painted a portrait of a Venetian nobleman called Barbarigo. This work gained much applause for the young artist, whose name was the first known beyond the limits of the studio of Bellini. Another of his early pictures was "Christ Paying the Tribute money," in this he competed successfully with Albert Durer, whose style was so different to the one which Titian afterwards made his own.

At this period of Titian's life, he admired so much the hard dry German style, that he invited artists from that country to his house, and became their assiduous pupil; but a time was soon coming in which a new light was to dawn upon him. It is said that Titian's friend and fellow-pupil Giorgione was the first to break through the trammels of Bellini's formal style, which both had hitherto so rigidly followed. However for a long time he and Titian painted in conjunction; thus laying the foundation of that gorgeous manner of coloring in which they have never been surpassed, and which their pupils imitated, creating upon

the groundwork which Bellini had laid the celebrated Venetian school.

But jealousy intervened to break the union of these two great masters. They quarreled, and separated; and while they lived, the friendship thus severed was never renewed. On whose side this rivalry began cannot now be known; but it is probable that the wrong lay with Giorgione, as he was certainly the inferior artist of the two, and Titian is represented as being in private life a most amiable character. It is always sad to have to note these rivalries and dissensions between men of genius. While Giorgione lived, he was in a great measure an obstacle to Titian's rise to fortune; but he died in 1511, and there was no longer any competitor to share the palm with Vecellio.

Soon after, Alfonso, Duke of Ferrara, invited the artist thither; and for this generous patron of art he painted the celebrated "Bacchus and Ariadne," which is now in the British National Gallery. At Ferrara, too, Titian formed a strong friendship for Ariosto, with whom he interchanged tributes of admiration; the poet celebrating him in the Orlando Furioso, in return for a portrait which the artist painted of Ariosto.

Titian's fame was now established; and yet wealth did not come in proportion to renown. He was still a poor man, though he was received as a friend by nobles and princes. Perhaps he hid his poverty through pride, so that it never came to the knowledge of these his patrons. However, it is asserted that in 1530, when Titian's name was known all over Italy, the artist himself was in the deepest poverty. This was discovered by a friend, Peter Aretine, who considerably mentioned the painter to the Emperor Charles V. as a subject for his generosity. Charles knew how to assist genius without wounding its delicacy. He employed Titian to paint his portrait, for which he paid him a sum far above any the artist had ever received.

From Bologna, where the emperor was, Titian proceeded to Mantua and Rome, being honorably received at both courts, and using his pencil advantageously, chiefly in portraits of the great and noble of the day. He then rejoined Charles V., who had returned to Madrid, in which city Titian passed three years.

*(To be Continued.)*

A PUZZLED FRENCHMAN.—A Frenchman, while looking at a number of vessels, exclaimed, "See what a flock of ships!" He was told that a flock of ships was called a fleet, but that a flock of sheep was called a flock. To assist him in mastering the intricacies of the English language, he was told that a flock of girls was called a bevy, that a bevy of wolves is called a pack, but that a pack of cards is never called a bevy, though a pack of thieves is called a gang, and a gang of angels is called a host, while a host of porpoises is termed a shoal. He was told that a host of oxen is termed a herd, and a herd of children is called a troop, and a troop of partridges is termed a covey, and a covey of beauty is called a galaxy, and a galaxy of ruffians is called a horde, and a horde of rubbish is called a heap, and a heap of bullocks is called a drove, and a drove of blackguards is called a mob, and a mob of whales is called a school, and a school of worship is called a congregation, and a congregation of engineers is called a corps, and a corps of robbers is called a band, and a band of locusts is called a crowd, and a crowd of gentlefolks is called the *élite*. The last word being French, the scholar understood it and asked no more.



## THE THRESHING FLOOR.

**H**ARVEST time was ever a period of rejoicing with the ancient Israelites. First the barley, then the wheat and other grain fell under the sickle of the husbandman. The time of the harvest usually lasted about seven weeks, from Passover to Pentecost, which came generally about the beginning of June. On the second day of the Passover a barley sheaf was presented, as an offering of the first fruits of the harvest, at the altar of God.

The grain, after being harvested, was next carried to the threshing floor on beasts of burden or in two-wheeled wagons. All wagons in those days moved upon two wheels. The threshing floor was, as a rule, in the field, on the top of some rising ground, where it would be most open to the wind. It had no covering, and was in fact, nothing more than a portion of the ground, leveled with a great roller and beaten so as to become completely hard. On this the sheaves were thrown together in a loose heap, ready for threshing. To beat out the lighter kinds of grain, a flail or endgel was used, but for crops of the heavier sort, such as wheat or barley, the common methods were the feet of oxen or the threshing instrument.

The threshing instrument was not always made in the same way, in every particular; the general form, however, was commonly the same. Imagine four stout pieces of timber joined together in a square frame, and three heavy rollers, with axles at each end, reaching across and turning in its opposite sides; suppose each of these rollers to have around it three iron wheels, cut into sharp teeth, like a saw, or to be armed with

thick pieces of the same metal, standing out six inches all over its surface; then fancy a body of some sort raised over this frame, with a seat for a man to sit upon and ride, and you will form a pretty correct notion of this powerful machine. Mounted on his seat, with a yoke of oxen before him, the driver directed it around the floor. The rollers, as they turned heavily along, crushed and broke all before them. The front part of the machine was turned upward, like the runners of a sled or sleigh, so as to pass along without becoming choked with the straw.

The next business was to winnow the grain, or separate it from the straw and chaff. This was done by throwing it up before the wind, with a fork or shovel. The straw, by the force of the threshing instrument, was so cut and broken into small pieces, that it readily flew off some distance with the chaff. The grain was then cleared of heavier substances, such as lumps of earth, with a sieve. It was because wind was so necessary in this business, that the threshing floor was always on a high place, like that of Arumah, the Jebusite. But to assist in driving away the straw and chaff, it was common to use also a fan. To purge the heap thoroughly, it was exposed to the wind

more than once. As threshing is used figuratively for severe destruction, so is winnowing for the scattering of a vanquished people: "Behold," says God to His people, "I will make thee a new sharp threshing instrument, having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them!" The same image is employed, also, fearfully to represent the





separation of the wicked from the righteous, and their utter desolation before the wrath of the Almighty. They shall be "as the chaff that is driven with the whirlwind out of the floor;" "as stubble before the wind, and as chaff that the storm carrieth away." In some cases it would seem that it was also common to set fire to the chaff, as it lay mingled with the more broken and useless parts of the straw in a neighboring pile, when the image became more terrible still. Thus, the righteous judgment which Christ will execute upon the ungodly, is represented by John the Baptist: "His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." The straw that was less broken, was carefully laid up for the use of cattle.

The Lord, more mindful of the brute creation than man often shows himself, taught the ancient Israelites a lesson of kindness to those who aided them in the harvest, when He commanded them "Thou shalt not muzzle the ox when he treadeth out the corn."

## Our Museum.

### MODERN COINS.

BY BETH.

IN our day many changes are taking place in coins of Japan. They are being made to resemble those of America. To effect this change, large amounts in gold and silver have been sent to this country to be melted, brought up to a correct standard and revised. The gold coins of that singular country were thin oval plates, with small marks or figures stamped upon them. They had also silver coins, of a rectangular shape, varying from seven cents to twenty-five cents in value. Also a kind of bell metal oval coin, with a square hole in the middle so as to enable one to put them on a string and carry them conveniently. Some of their small silver coins are also rectangular in shape, and gilt. They had also a paper currency: long slips of card, covered with singular characters in the Japanese language; these are also not to be continued in circulation after a suitable currency is prepared in this country to replace them.

Chinese coins are becoming very common. The most common are of the color of brass. They have square holes through them to tie them together on strings. Some of them are worth about the tenth part of a cent, or a mill of this country. The characters upon some of them are partly English; these are coins of Hong Kong, a part of China subject to British rule. These have the portrait of the queen of England upon them. The Chinese coins merely have the year of the reign of the Chinese monarch on them, in Chinese characters: as "The happy year," "The illustrious year," etc.

Coins of Thibet, Siam, and many of those of oriental India are very rude in shape, having only inscriptions on them, and sometimes the names of deities. At Calcutta they have coins of gold, silver, and alloys of those metals and others. Some of the ancient coins of that presidency are of much interest and value. The modern coins are the mohur (sixteen rupees), pagoda, rupee and cash. Some of them have English characters as well as native and Persian upon them. Some show they are issued by the East India Company. The gold pagoda is worth about one dollar and forty-eight cents; the quarter

pagoda, thirty-seven cents, silver; the rupee, about forty-eight cents, is divided into half and quarter rupees. Smaller silver coins are also in use: the anna (two and a half cents), the pice (a little less than a cent), etc., which are divided into coins of still smaller value. The most curious of these coins are the old rupees, covered with inscriptions and representations of the signs of the zodiac: the ram, the bull, the lion, etc.

Coins of Persia, Arabia, Turkey, etc., find their way into this city, now that so many travel across the continent. There are several collections now being made here. The small gold coins of Turkey have the name of the sultan upon them, with some favorite quotation from the Koran. There was no regular coinage of the Turks until they conquered Constantinople. Coins of Italy and of Rome are some of them coins of kings, others of the popes. Papal coins originated with Hadrian First. They are of the size of silver pennies, and have the pope's name on one side and PETROS (Peter) on the other. Some early coins have Peter on one side, and Paul on the other.

Some coins are very curious, some are fine specimens of beauty. Some coins have the armorial bearings of the reigning pope. Here is one of silver, with the name around the escutcheon: CLEMENS XII. P. M. AN VIII., with the crosier and other insignia of the pontifical office. P. M., it may be remembered, is Pontifex Maximus; all the rest is easily understood. On the reverse of this coin is IN CIVIS PAUPERVM 1736., showing this was money for the use of the poor for food. Its value is about ten cents. One Roman crown has on the obverse CLEMENS XIV. PONT. MAX. A. I. I. around the armorial bearings of the pontiff, surmounted by the triple crown, with the keys in saltire, that is cross-like. The reverse represents St. Peter and St. Paul, with a dove surrounded by rays. Peter holds the keys in his right hand, and the sword is placed between the two figures. In the base is the date in Roman figures 1770, and a small escutcheon of the reigning pope with the cardinal's hat over it. The present pope issued coins of fine workmanship in 1866. A profile of the pontiff with PIUS IX. PONT. MAX. AN. XXI., shows this was the twenty-first year of Pio Nino, or Pius the Ninth. On the reverse, around a wreath containing 1 LIRA (about seventeen and a half cents in gold), is STATO PONTIFICO, showing that this money is for the States of the church. Other papal coins will be described when the coins of Italy and Sardinia are noticed.

The leading features of all the papal coins are imagery that shows the combined authority of the sovereigns of Rome (the popes) to be both temporal and spiritual. The keys of St. Peter allude to the spiritual authority held by the descendants of that apostle; the sword is symbolical of temporal power. The cross erected on a rock shows the stability of the church, and the dove is an emblem of the spirit. The papal triple crown was originally a plain pointed cap; the present pope is sometimes represented with this cap. The first crown was added to the cap in A. D. 523, the second about 1300, the third a few years afterwards. The crosier was the original staff of the Romans, now it is a symbol of episcopal authority.

THE covetous man heaps up riches, not to enjoy them, but to have them, and starves himself in the midst of plenty, and most unnaturally cheats and robs himself of that which is his own, and makes a hard shift to be as poor and miserable with a great estate as any man can be without it.

SEEK only good; thus, pleasure comes unsought.



## Questions and Answers

### ON THE BIBLE.

#### HISTORY OF MOSES CONTINUED.

##### LESSON LXIV.

Q.—How many were slain by a plague for murmuring against Moses and Aaron?

A.—Fourteen thousand and seven hundred.

Q.—How was the plague stayed?

A.—Aaron made an atonement for the people as Moses commanded.

Q.—What did the Lord command the several tribes to bring to Moses?

A.—A rod for each tribe.

Q.—Which of all the rods flourished?

A.—Only that of Aaron, who was of the tribe of Levi.

Q.—What was this rod laid up in the tabernacle of witness for?

A.—As a token against the rebels.

Q.—What happened at Kadesh in the wilderness of Zin?

A.—Miriam died and was buried there.

Q.—What did the people murmur about at that place?

A.—The want of water.

Q.—How did they obtain water?

A.—Moses smote the rock twice and the water came abundantly.

Q.—What was the water called?

A.—The water of Meribah.

Q.—What did the Lord say unto Moses and Aaron?

A.—That they should not bring the congregation into the promised land.

Q.—What reason did the Lord give?

A.—“Because ye believed me not, to sanctify me in the eyes of the children of Israel.”

Q.—What king did Moses send messengers to from Kadesh?

A.—To the king of Edom.

Q.—What request did they make?

A.—Permission to pass through his country.

Q.—What was the king of Edom's answer?

A.—He refused to let them pass.

Q.—What did the children of Israel then do?

A.—They turned away from him, and came unto Mount Hor.

Q.—What did Moses do at that place according to the commands of the Lord.

A.—He stripped Aaron of his garments and put them upon Eleazer his son.

Q.—What became of Aaron?

A.—He died on the top of the mount.

Q.—What did the children of Israel do when they saw that Aaron was dead?

A.—They mourned thirty days.

Q.—Who fought against Israel and took some of them prisoners?

A.—King Arad.

Q.—What did the Israelites do after this?

A.—They utterly destroyed the Canaanites and their cities.

Q.—What judgment was sent among the people when they spoke against God and against Moses?

A.—Fiery serpents.

Q.—When the people confessed their sin, what did Moses do that they might be saved?

A.—He made a serpent of brass and put it upon a pole.

Q.—What did the people do that were bitten with the fiery serpents?

A.—They looked upon the serpent of brass and lived.

Q.—Who refused to let Israel pass through his border and fought with them?

A.—Sihon, king of the Amorites.

## Questions and Answers

### ON THE BOOK OF MORMON.

#### REIGN OF THE JUDGES.

##### LESSON LXIV.

Q.—While witnessing the pain of those who were burned, how did Amulek feel?

A.—He felt very sorrowful and was angry with the persecutors.

Q.—What did he want to do?

A.—To exercise the power of God which was in them, and save the innocent from the flames.

Q.—Would Alma agree to this?

A.—No; he said the spirit of the Lord constrained him.

Q.—Why was this?

A.—Because those who were burned were received into the presence of God in glory.

Q.—Why did God suffer the wicked to thus persecute the righteous?

A.—That He might exercise judgments upon them.

Q.—What did Amulek next say?

A.—“Perhaps they will burn us also.”

Q.—What did Alma reply?

A.—That their work was not finished, but it was as the Lord would.

Q.—When those cast into the fire were consumed what did the chief judge of the land do?

A.—He came and stood before Alma and Amulek.

Q.—What did he do unto them?

A.—He smote them on their cheeks.

Q.—What did he say unto them after this?

A.—He asked them if they would preach any more.

Q.—What else did he say?

A.—“Ye did not have power to save those cast into the fire.”

Q.—To what order did this judge belong?

A.—To the order of Nehor.

Q.—Did Alma and Amulek answer him?

A.—No; they kept silent.

Q.—What did the judge do?

A.—He smote them again and gave orders for them to be put in prison.

Q.—Who came to the prison after three days?

A.—Lawyers, judges, priests and teachers, all of the order of Nehor.

Q.—What did they want?

A.—They desired to question them.

Q.—Would Alma and Amulek speak to them?

A.—No.

Q.—Did the lawyers depart after this?

A.—Yes, but returned the next day.

Q.—Did the judge smite them again?

A.—Yes; and many of the people did also.

Q.—What did the lawyers then do?

A.—They mocked Alma and Amulek and spit on them.

Q.—What were the prisoners then deprived of?

A.—Food and clothing.

Q.—After they had endured this affliction many days, what did they do?

A.—They called upon the Lord for deliverance.

Q.—When was this?

A.—The twelfth day in the tenth month of the tenth year of the reign of the judges.

Q.—Was their prayer answered?

A.—Yes; the Lord gave them power.

Q.—What did they do?

A.—They broke the bands which bound them.

Q.—What did the wicked do?

A.—They were frightened and fled.



## NAMES OF THE STATES.

**NEW HAMPSHIRE** was named from Hampshire country, in England. It was formerly called Laconia.

**VERMONT**—from the French *Vert Mont*, signifying Green Mountains.

**MASSACHUSETTS** is the Indian name for "The country around the great hills."

**RHODE ISLAND**, the beautiful little state, owes its name to the island of Rhodes, in the Mediterranean, which domain it is said to greatly resemble.

**CONNECTICUT**, from the Indian Quonek-ta-Cut, signifying "Long River."

**NEW YORK** was named for the English Duke of York and Albany, who sent an expedition to America, which landed at the little Dutch town of Manhattan or New Amsterdam and penetrated as far into the interior as Albany. His expedition honored their patron by giving the Duke's title name to the colony and to two of the principal towns.

**NEW JERSEY**, so called in honor of Sir George Carteret, who was Governor of the island of Jersey, in the British Channel.

**PENNSYLVANIA**, everybody knows, means "Penn's woods," and was so called after William Penn, its original Quaker owner.

**DELAWARE**, after Lord De la Ware.

**MARYLAND**, after Henrietta Maria, Queen of Charles the First of England.

**VIRGINIA**, the oldest of the States, and one of the original thirteen, was called in honor of Queen Elizabeth, the "Virgin Queen," in whose reign Sir Walter Raleigh made the first attempt to colonize that region.

The **CAROLINAS** were originally one tract, and were called "Carolana" after Charles the Ninth of France.

**GEORGIA** owes its name to George the second of England, who first established a colony there in 1732.

**KENTUCKY** is the Indian for "at the head of the river."

**TENNESSEE** is the Indian for "the river of the Bend"—i. e., the Mississippi, which forms its western boundary.

**OHIO** means "beautiful."

**LOUISIANA** was called after Louis the Fourteenth, who at one time owned that section of the country.

**MISSISSIPPI** is an Indian name, meaning "Long River."

**ILLINOIS** is derived from the Indian word *illini*, men, and the French suffix *ois*, together signifying "tribe of men."

**MAINE** was called after the province of Maine in France, in compliment of Queen Henriette of England, who owned that province.

**ALABAMA** was so named by the Indians, and signifies "Here we rest."

**MISSOURI** is from the Indian word "muddy," which more properly applies to the river which flows through it.

**ARKANSAS**, from *Kansas*, the Indian word for "Smoky Water." Its prefix *arc*, the French word for "bow."

**MICHIGAN** was called by the name given the lake, meaning "fish-weir," which was so styled from its fancied resemblance to a fish-trap.

**FLORIDA**.—Ponce de Leon landed on the coast of Florida on Easter Sunday, and called the country in commemoration of the day, which was the Pasqua Florida of the Spaniards, or "Feast of flowers."

**TEXAS** is the American word for the Mexican name by which all that section of country was called before it was ceded to the United States.

**IOWA**, "drowsy ones."

**WISCONSIN**, "wild-rushing channel."

**CALIFORNIA** named by Cortez.

**MINNESOTA**, "cloudy water."

**OREGON** owes its Indian name to its principal river.

**KANSAS**, Indian for "smoky water."

**NEVADA**, Indian, means white with snow, and it is well known that that mountainous territory contains peaks covered with perpetual snow.

## SUNDAY LESSONS. FOR LITTLE LEARNERS.

### LESSON-VI.

Q.—By what name is that portion of the Bible known which contains these histories?

A.—The New Testament.

Q.—What was the name of the writer of the first book in the New Testament?

A.—Matthew.

Q.—Who wrote the second?

A.—Mark.

Q.—Which one of the books was written by Luke?

A.—The third book.

Q.—And which one by John?

A.—The fourth.

Q.—Which one of the apostles was a persecutor of the Church before he came to believe the truths which Jesus taught?

A.—Paul.

## CHARADE.

BY J. L. B.

INCREASING in these valleys year by year,  
And bringing with it blessings everywhere,  
To beautify, to nourish, and to slake the thirst,  
To vivify the desert, is my **FIRST**.

Lo! The poor Indian carries on his shoulders,  
Oft to the terror of the scared beholders,  
That which a weapon or a toy is reckoned,  
According to its use—this names my **SECOND**.

No tongue can tell, no pencil paint the glories,  
No poet pen my beauties in his stories;  
Nor can the fervid fancy of the soul  
Conceive the gorgeous glories of my **WHOLE**.

THE answer to the Charade in Number 9 is **RESURRECTION**. We have received correct solutions from S. H. Lee, Brigham City; C. Lindholm, jr., Tooele; O. A. Alfred, jr., St. Charles; also from Char. Reynolds, S. Christensen, M. E. Letham, E. E. Culmer, Esther Rice and Helen Williams, Salt Lake City.

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